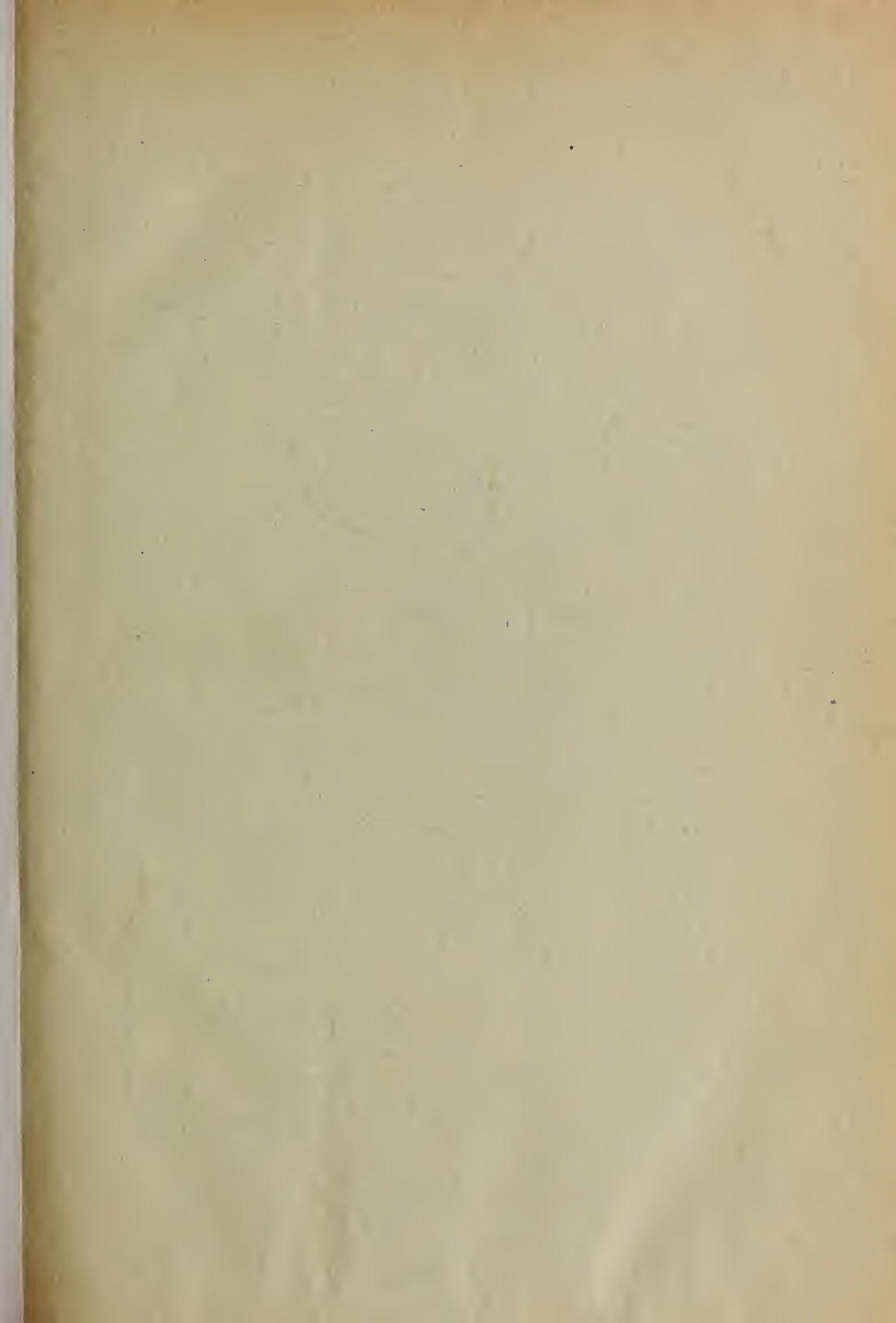



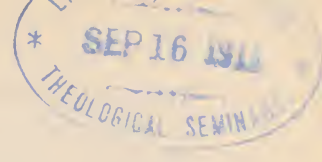
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WOMAN'S WORK

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No. 9.

As the Post-Jubilee Campaign approaches, leaders are forming their lines. Societies are in the preliminary stages of "one to begin, two to show, three to make ready," and *ready* they all mean to be when they hear the word "go."

THE last of our Studies in "The Memorable Conference" series is presented this month. In connection with it, a careful review of the present attitude of the Japanese Government toward Christian schools might be interesting for auxiliary meetings, especially if several members participate. Material for such reviewing is found in Chap. 4, Vol. III of *World Conference Report*.

A REPORT of Northfield Summer School arrives as we are going to press. One-sixth of 438 delegates were Presbyterians, of whom one-half were in Camp Westminster. Mrs. Comegys of Philadelphia led them in morning prayers and presided at the Rally. Our reporter says: "Northfield makes its appeal to all ages. The task of meeting so many varying needs and giving due prominence to each is not small, but there is inspiration for all and the contact of old and young is helpful to both."

BY CABLE, received August 16: "Party climbed Asama; eruption; John Hail killed; others slightly injured." This is Rev. John E. Hail of Tsu, son of Rev. and Mrs. A. D. Hail, Osaka. He leaves a wife and small children, and the memory of a lovable and faithful man.

THREE missionaries bound for Korea, Rev. and Mrs. Chas. F. Bernheisel (with their little son) and Miss Helen Forsyth, sailed from Vancouver, July 12, on *The Empress of China* which was wrecked off the coast of Japan. A welcome cablegram has been received from Mr. Bernheisel: "Passengers and crew all safe. Have found baggage." Our Church may well record in gratitude to the Almighty Deliverer that, in the course of the last quarter century, while her missionaries have been crossing the wide oceans

in rapidly increasing numbers, only three or four times has this perilous experience occurred, and not a life has been lost by wreck.

PECULIARLY heavy is the weight of sorrow upon Mrs. Velte in losing their young daughter, while Mr. Velte is at his post in India and she, with their only son, is here in America. The grave was made in Harrisburg, in the plot belonging to a missionary's mother, and friends in Market Square Church were not slow to show their sympathy. "Mother," said Margaret in the dark of that last early morning of her sweet life, "Mother it is so bright, pull down the shades."

A COMMITTEE of Federated Missions in Japan, G. W. Fulton, Chairman, lately sent out a letter urging that federation "which has been accomplished among us in name" should become such "in reality." The Committee wishes to promote co-operation and unity in evangelistic labor everywhere in the Empire; overlapping of fields, inadequate occupation, what additional forces are necessary to compass the evangelizing of all Japan, are subjects for scrutiny, prayer and action by a "true Federation."

A SIGNIFICANT difference is suggested by a missionary whose principle it is "to train converts in, rather than to train them for, responsibility."

AFTER their first six months in Japan, Rev. and Mrs. J. E. Detweiler, "snugly settled in our home in Yamada and in our books, have not found life the least bit dull." The Christians have been very considerate, there are "delightful rambles," one bird sings "as if he were up in heaven." Playing baseball at the Middle School has gained some friends and the noise on a Japanese diamond cannot be distinguished from that on an American.

JAPANESE evangelists, in Osaka field especially, suffered humiliation from the strict espionage exercised over them by their Government, after the plot against the Emperor's life; one policeman, spy-

ing upon a certain preacher, became an inquirer himself. Subsequent tightening of the reins upon the State religion and an aggressive Buddhism, which by varied attractions and baits is drawing pilgrims to their temples in unwonted numbers, afford frequent opportunities for Japanese preachers to be, like their Master, despised and rejected of men. Rev. A. D. Hail requests prayer for these patience-tried evangelists.

AN interesting account of an effort in behalf of Japanese sailors has come from Miss Lillian Wells. She writes of a Miss Kiku Totoki who, after assisting an American woman several years in evangelistic work among officers and crews of the navy, was moved to establish a home for tempted sailors ashore. Her argument was: "The bad customs of every seaport; men of the army and navy are the castle of a country, their sacrifices are very great." After days and nights of prayer, Miss Totoki took a house at Kuré, with beds for five persons, and had left money enough for one month's rent. She is now able to house fifteen; through the opportunity afforded for quiet study or social games and evening prayers, she has fulfilled her aim to offer "a warm, homelike welcome;" she believes fifteen men have become Christians; and God has supplied all her needs as they arose.

How are women itinerating in the villages of Laos Mission to get a bath? Reading Mrs. Collins' account, those in some other countries may envy them. "Out in the yard is our bathroom—merely thatched walls with the sky for a roof. After service (10 P.M.) we go out, lantern in hand, take a good look inside to see if the Siamese jars (see photogravure in May magazine.—ED.) are full, and no snakes, chameleons or insects have possession. We set the light outside and pour water over ourselves" *à la Siam*.

NEARLY all Protestant Missions in Mexico are co-operating in the preparation of a new hymnal, to be printed by The American Tract Society. Another joint committee representing the Missions of our Church and the Methodist, North and South, have agreed to consolidate their S. S. literature and to bring it out in Mexico. They adopt the Presbyterian "Teachers' Quarterly."

A NEW departure at Elát, Africa, is the sending of Bulu teachers in town schools to the Government Botanical Gardens at Victoria, for instruction in the care of rubber plants. A fortnight suffices for their lessons and, later on, Government gives prizes to those who show best results. This new step is taken by invitation of German officials, but not until after Mr. Krug had put twenty thousand seeds into the hands of Bulu teachers for the purpose of starting rubber plantations, which should be owned by young people of the town schools. So we note that Mission and Government are again co-operating for the advancement of the Bulu race.

SONS and sons-in-law of the late venerable and blind pastor Bau, of Ningpo, have erected a Memorial Hall in his honor, at Shanghai, and presented it to Lowrie High School of which the donors are graduates. As the Christian Church expands on mission ground, such significantly Christian offerings will multiply.

THE last *Report* from China Missions cites a few instances of volunteers in Christian work: an old gentleman at Yü-yao who, patient under reviling, preached up and down the district and, aided by Christian Endeavorers, held Sabbath services in the jail; a woman above seventy years, at Ningpo, visits in houses day after day, alone or with Miss Dickie; a barrow-man in Shuntefu field, a former Boxer, "is a power in the community" and "constantly on the road, seeks opportunity to speak a word for his Master;" members of a workers' conference at Ko-Chau, following the Korean pattern, pledged 538 days of preaching within six months.

JULY issue of *The Friend*, of Honolulu, "oldest newspaper west of the Rockies," is a very informing Japanese Number. It announces the cornerstone-laying of a "new Meeting House" on the premises of the oldest Japanese Church in Hawaii, where a new parsonage already stands, and a dormitory for young men—"a most important feature as the ordinary Japanese rooming-house is full of temptations;" the funds appear to have come from Japanese pockets. The Church of 101 members is composed of merchants, officials, servants, who raise \$105 per month for regular expenses.

Our Missionaries in Japan

AND POST OFFICE ADDRESSES.

Mrs. J. C. Ballagh,	Tokyo.	Miss Clara H. Rose,	Otaru.	Mrs. Jas. E. Detweiler,	Yamada.
Miss Lila S. Halsey,	"	Mrs. J. G. Dunlop,	Kanazawa.	Miss Jessie Riker,	"
Mrs. William Imbrie,	"	Miss K. Anna Gibbons,	"	Mrs. J. B. Hail,	Wakayama.
Mrs. H. M. Landis,	"	Miss Janet M. Johnstone,	"	Miss Elva Robertson,	Tanabe.
Miss Matilda H. London,	"	Miss F. E. Porter,	Kyoto.	Miss Ann E. Garvin,	Hiroshima.
Mrs. J. M. McCauley,	"	Miss Sallie Alexander,	Osaka.	Mrs. Harvey W. Brokaw,	Kurē.
Miss Elizabeth H. Milliken,	"	Mrs. Geo. W. Fulton,	"	Mrs. J. C. Worley,	Matsuyama.
Mrs. A. K. Reischauer,	"	Mrs. A. D. Hail,	"	Mrs. J. B. Ayres,	Yamaguchi.
Mrs. David Thompson,	"	Miss Annie Nisbet Hail,	"	Miss Gertrude S. Bigelow,	"
Miss Isabelle M. Ward,	"	Miss Evelyn Maguet,	"	Miss Florence J. Bigelow,	"
Miss Annie B. West,	"	Miss Agnes Morgan,	"	Miss Lillian A. Wells,	"
Mrs. Weston T. Johnson,	Sapporo.	Miss Mary H. Ransom,	"	Mrs. Thos. C. Winn, Dairen, Manchuria.	
Miss Alice M. Monk,	"	Mrs. G. W. Van Horn,	"	Mrs. A. V. Bryan, Port Arthur.	"
Miss Sarah C. Smith,	"	Mrs. John E. Hail,	Tsu.	Miss Ida R. Luther,	Seoul, Korea.
Mrs. Geo. P. Pierson,	Asahigawa.				

In this country: Mrs. F. S. Curtis, R. F. D. 2., E. Northfield, Mass.; Mrs. Raymond P. Gorbold, Ross, Ohio; Mrs. W. F. Hereford, New Market, Ala.; Miss Julia L. Leavitt, 614 So. 17th St., Ft. Smith, Ark.; Mrs. D. A. Murray, en route to Japan, Station not decided; Mrs. Theodore M. MacNair (resigned), R. F. D. 1., Pasadena, Cal.; Miss Mary B. Sherman, 18 Loring St., Lowell, Mass.

For information concerning other Societies working in this field consult Dr. Dennis' *Centennial Survey* and Beach's *Atlas of Protestant Missions*.

Samples from Manchuria

Rev. and Mrs. Thos. C. Winn, having built up a strong Japanese Church at Dairen (formerly Dalny) and passed it over to the care of a Japanese pastor, are spending themselves in an extensive itineration work. Using the passes given them by the South Manchuria Railroad, they travel, often by night, to the northern limit of Japanese occupation, stopping to teach and preach in cities and towns all along the line. They are everywhere received as beloved messengers from God, by warm-hearted Christians not only, but by many other friendly and respectful people.—EDITOR.

A correct opinion of the progress that Christianity has made in any country, can be formed only by knowing what it has done for individuals. So I give you the following little sketches from the lives of a few Japanese Christians with whom we are intimately acquainted.

There are living here in Manchuria, two well known Christian men who were converted while in prison. The father of one of them was a *sakē* brewer and, like most men in that occupation, was in very comfortable circumstances. This son, not being compelled to work for his living, spent most of his time in sinful dissipation and became a skillful gambler. Because of illegal success he was sent to prison, and while there he had time to think of the miserable failure he had made of his life. He was so unhappy over it that a fellow-prisoner, who had heard something of Christianity, suggested that he get some reading matter from Rev. H. W. Brokaw, who was then living in the city where they were imprisoned. The man acted upon this advice and obtained Christian literature, from which he gathered the necessary information to lead him to a sincere repentance and conversion. When released from prison, he went directly to Mr. Brokaw and begged to be baptized before he left the place. Though very unusual to grant such a request without further testing, this man just out of

prison was evidently a converted man and, under the circumstances, it seemed the only right course to pursue and he was baptized.

After this he was lost sight of for a long time, but suddenly made his appearance to us in a town out here in Manchuria. It was a joy to know that he had remained steadfast in faith, although he had never lived where he had the help of Christian meetings and companionship. These blessings he greatly appreciates now, and it is always an inspiration to see his smiling face and hear of his Christian experience. He has gained the confidence of the large company by whom he is employed by faithful, efficient service, so that they will probably send him abroad for study, in order that he may become an expert.

This man's gratitude for what the Lord has done for him is always in evidence and he is just as faithful in Christian service as he is in his daily employment. He considers it a privilege to exert himself in every possible way to assist those who come to tell the Gospel story. After a hard day's work and a long meeting at night, his smiling face is sure to greet us the first thing in the morning, if we are obliged to take a very early train.

The other ex-convict is a poor man who is nearly blind as a result of his previous life of sin. He earns a meager

living, as blind people often do in Japan, by going from house to house to give a sort of massage treatment. A poor, disfigured specimen of humanity, he is yet one of the most successful soul winners that I know among Christians in Manchuria, and those who are brought into the fold through his efforts have a good knowledge of the Truth and remain steadfast.

One Sabbath, when I was playing the organ at church, I saw a man enter the door whose face was one of the most revolting I ever beheld. The cause, as I afterward heard, was a cancerous growth which had necessitated the removal of the roof of his mouth and produced the unsightly cavity in his face. A sort of horror crept over me as I first caught sight of that unfortunate creature; at the same time I was fascinated by his ugliness and I wondered what I should do if he should continue to come regularly to church services. This is just what he did, but I have long since recovered from that first shock and indeed should miss his presence if he ever failed to appear. This unfortunate brother was led to Christ by the blind ex-convict, and they rejoice together over what the Lord has done for them. The disfigured man has a new light shining in his crooked, sunken eyes, and he in turn has become a soul winner. He proves to be a man of good ability, and it was most touching to read in our church paper of the joy with which he celebrated his first Christmas after becoming a Christian. From being a despondent, unhappy man over his sad condition, he has become bright and cheerful, and the remarkable transformation could not fail to impress every one who was acquainted with him.

Among Japanese Christians in Manchuria, there is a large proportion of women and many of them have developed beautiful characters. Everywhere Japanese women have the reputation of being gentle and polite, but they frequently acknowledge to us, that before they became Christians their politeness was not

sincere; that their hearts were filled with envy, jealousy and evil thoughts of every kind, as their lips also were with evilspeaking. I can recall from my experience* on the mission field, many women who have literally followed the injunction of I Pet., iii, 1-4, and have had the rich reward of winning their husbands to Christ, although some of them had first long years of waiting. One who has recently gone through this experience is a dear little woman with large, speaking eyes. I wish you might have seen how her face shone when this chief desire of her heart was granted. Her husband for a long time held out against her entreaties and prayers. Often when she rose early in the morning to pray for him in an adjoining room, he ridiculed her by repeating a Buddhist prayer himself in a loud voice. His conduct is now completely changed, and his conversion is a new triumph for Christianity.

We have most interesting experiences in work among children, and some of them give very beautiful evidence of being Christians. One boy, now a young man, is preparing to enter the Theological Seminary next term, and others are hoping to follow his example.

These few instances will be sufficient to show that Christianity has surely taken root in Japan and is bearing the same beautiful fruit here that it does in the countries whence it has come. It cheers our hearts, as we continue to work, to remember what the Lord has already accomplished. If we could only write that, all out here who have professed the name of Christ had remained staunch and true, how glad we should be. Alas, these people are quick to observe and follow the example of other Christians who come to their shores. They do as we *do*, rather than as we *say*, and "we" includes many who are nominal Christians only. When the example is better, we may hope that all Christians in the Far East will become more Christlike.

Lila C. Winn.

* Thirty-four years in Japan Mission.—EDITOR.

"There are eight students in my room and one of them had been Christian (but now I cannot say so) and the other gentlemen are not Christian. So I realized how hard to do my duty for Christ. For instance, in this Sunday morning there was a base ball match between my room and another room. Being I am skillful in base ball, I was forced to play game and I refused gently, saying, I must go to church every Sunday. Alas, they never recognize my proposal. So I dare decline and, after I came back from church at noon, I found the game unfortunately defeated. There is no peace between them and I, now, in my room."—From *Letter* by a Japanese student in a Government School.

Revival of Ancestor Worship

"It is very hard to become a Christian in the place where one was brought up," said a Japanese lady the other day. We, with our Western and Presbyterian ideas of man being a free moral agent, cannot at first realize the pressure brought to bear upon anyone who leaves the path which his ancestors trod, in this land where family is paramount and rights of the individual are *nil*.

Any person who lives in the ancestral home must visit the family graves at appointed times and burn incense, must have the *bonze* come to the house and say mass on anniversary days, must keep offerings on the god shelf every day, and light the votary lamps every night. If these duties are neglected, wrath of all the relatives, quick and dead, is incurred. In order that there shall everlastingly be some one responsible for these offices, the family line must not become extinct; therefore concubinage and divorce were allowed with their attendant evils and, nowadays, many houses are continued by adoption.

The lady whose remark has been quoted belongs to a family that has lived in the same place in Yamaguchi for seven generations. She would fain be a Christian, but is held back by the weight of those seven generations.

Just now there is a vigorous revival of ancestor worship, brought about ostensibly by the affair of the Anarchists. For the first time in history, the sacred person of the Emperor has been threatened. Every one seems to be alarmed and perceives that the moral health of the country is not good. Those in high places are anxious for the future loyalty and commercial stability of the country, but in their prospectus of amendment they are leaving out the one thing that will avail. They are taking no account

of the Power "that makes for righteousness," and appear to believe that in this age of the world patriotism and piety can be inculcated by word of command.

Recently, in a conference at Tokyo, all the Prefectural Governors were addressed by the Minister for Home Affairs and exhorted to be more diligent in seeing that people worship at the ancestral shrines. The Minister of Education has sent out similar orders to school teachers.

In Yamaguchi we have just had a five-days festival of ancestor worship, the occasion being the fortieth anniversary of the death of Baron Mori, who was feudal lord of Choshu at the time of the Restoration. He was a man of strong character and had the courage of



BURIAL PLACE OF CHUSEIKO—Plum trees beside the steps leading up.

his convictions. It was he who fired on the foreign ships at Shimonoseki in 1863, for which the town was bombarded by the allied fleet the next year. The Choshu clan was always loyal to the Emperor, and Baron Mori was one of those who put down the Shogun and restored to the Emperor his long usurped authority. When the Imperial Treasury proved inadequate to meet the new demands upon it, the lord of Choshu was first to offer his feudal domains and revenues to the Emperor, and other daimyos followed his example. In the rearrangement of all departments that followed, Choshu became Yamaguchi Province and Mori was the first Gov-

ernor. He died, however, in the fourth year of the Restoration and, in accordance with Japanese custom, received a new posthumous name, Chuseiko, meaning, "faithful, righteous prince."

All daimyos received liberal rewards for giving up their feudal rights, and the Mori family is wealthy. The present head of the house has spent a great deal of money beautifying Yamaguchi. The city has three show places, all made with Mori money. One is Chuseiko's burial place, which has been made into a park where the fragrant plum trees blossom in February; a second is the official shrine, where many cherry trees are exquisite the last of March; the third is the Hill Park where are five bronze statues of Moris and one hillside



BRONZE STATUE OF CHUSEIKO.

is gorgeous with red azaleas in April. Sitting in a summer house in this park, one looks down on old Yamaguchi straggling all over the valley. In each of these places there were religious services during the festival. The widow of Chuseiko who is a nun eighty-two years old, and Marquis Inouye who is a Choshu man, both returned for the celebration. These distinguished visitors with the Governor and his staff, and Prince Mori (grandson of the mighty lord of Choshu) made offerings at the official shrine and worshiped, while teachers and students of the Normal School and several private schools stood outside.

On the same day (May 17th) a memorial service was held in Tokyo, and there the Prime Minister of Japan and the Governor-General of Korea, both Choshu men, made offerings and worshiped the spirit of Chuseiko. On the last day of the festival his spirit, in a car

borne by priests, was transferred from the official shrine to the equestrian statue of Hill Park. There was a procession of Shinto priests on horseback and, after a ceremony in front of the statue, it was understood that the spirit was brought back again.

During the five-days festival, pupils of all Primary Schools were taken by their teachers to worship, and a notice to "go at your convenience" came to our school. Happily it was not an order, for of course in any case we should not have gone. As we are in the neighborhood of the shrine, we were more or less affected by the celebration, for there was a great deal of noise, and lessons were not attended to with accustomed serenity.

Every day and all day long, the classic and mysterious opera *No* was performed on a stage just outside the grounds of the official shrine. The audience, including the aristocrats of Yamaguchi, sat on matting spread on the earth, with a straw awning over their heads. In the avenue, vendors of sweetmeats and toys set up booths, and there were sideshows of jugglery and sword dancing. Every day there were fantastic processions. Once it was the train of an ancient daimyo with men in imitation *samurai* garments, lampshades on their heads and a tuft of hair sticking out of the top; they drew a large cart on which was a pile of rice cakes to be offered. One day all the dancing girls in this region danced before the shrine. Strolling actors went about dancing and singing wherever they were encouraged, and everywhere there was noise and drunken hilarity. The chief of police had given permission for every kind of buffoonery, provided nothing criminal was done, but occasionally a party would get so outrageous they would be hauled off to the police station, and the "faithful, righteous prince" must have turned in his grave at the reveling in his honor.

Of course the streets were thronged with country people, many of whom heard the Gospel at the preaching-place and many more received tracts at the corner. When a young man leaves home and begins life in a new place, old associations are broken off and he is much more accessible to Christian instruction. Students who, for the time,

are free from the trammels of society are in that position.

As the last sentence was written, a very earnest colporteur of the British and Foreign Bible Society came to call. He had just sold seventy-five Testaments at the Normal School, fifty at the Agricultural College, and many at other schools in Yamaguchi. In some places he is refused admittance, but in eight out of every ten schools he is allowed to open his pack and show Bibles in the hall.

By God's grace, even in the ancestral hope, people *are* born again. Mr. and Mrs. Fukai are very earnest Christians. Their oldest son has been a helpless paralytic for three years, and they care for him tenderly. The attending physician was very much impressed by the mother's cheerful patience, and asked her to visit his own young wife who was troubled with melancholia. Busy Mrs. Fukai found

time to go, and brought the melancholy lady to the women's prayer-meeting where she became interested and came again. After a time the Bible woman went regularly to teach her. Her health of body and mind improved and her husband was greatly pleased and allowed her to be baptized and to join the church. Now, there in the house where her father and his father before him were physicians, she is leading a happy Christian life. One day her husband, in a bantering mood, said to her, "Why do you not think it incumbent upon us to worship our ancestors, who did so much for us?" She answered, "I think it sufficient to worship God and thank Him for giving us such good ancestors." Her husband repeated this conversation and seemed much impressed by the wise answer of his wife.

Gertrude S. Bigelow.

A Handful of Incidents

TWO OSAKA WOMEN.

Perhaps you will be interested, as I was, in hearing something about one of the women who is a stand-by in South Church. She has been a Christian over twenty years. Her parents were Christians before her and earnest workers in the church here. Although she has a family of seven children to care for and helps her husband in their drug store, yet she will not let anything stand in the way of her church work, for she has devoted the time to the Lord.

About five years ago she was ill for twelve months. She was given up by the doctors but, believing that the Lord was able to heal her, she made a covenant with Him, promising to spend a part of each week in special work for Him, if she recovered. Half of her body was paralyzed yet, to the surprise of all, she did get well. At once she made known her resolution to her husband, who gladly agreed to allow her all the time she wished for the Lord's service. She entered heart and soul into all work of the church, was deaconess for a long time and now is treasurer. She is presi-

dent of the woman's society and, in order to insure attendance of the members, she starts out early on the day of

JAPANESE BOY POLITELY
ANNOUNCING HIS
RETURN.
Home, after a half holiday.



the meeting and calls for as many as she can, bringing them with her. One day each week she visits among church people and has Bible classes for inquirers in her own home. In order to instruct her own children, she tells them an Old Testament story each evening and has prayers with them in the morning.

As I talked with her I could not help thinking of Solomon's wise woman. The only trouble is, that others are inclined

to hold back and allow this capable woman to do it all.

The other day one of the women, before offering prayer, said she had something for which to give special thanks to God. Her little boy had that day narrowly escaped being killed. They were on their way to the bath when a large cart, turning a corner, struck the boy and knocked him down right under the wheel. The poor mother was almost overcome by fright but, even so, she remembered to seek God's help. The horse stood still and some one drew the child out from his dangerous position. With tears falling she said she must come to the meeting to tell us how God had cared for her and to thank Him again for His goodness.

I know I shall become much attached to these women, and hope I may be a true friend and helper to them. It is certainly a pleasure and privilege to be back among them once more.

(Mrs. G. W.) Amy S. Fulton.

A PORT ARTHUR WIFE.

At a Communion season, about two years ago, among others a certain man

her daily life and influence in the home all these years, and how *this* had finally won him to Christ. The session decided to waive the ordinary examination and received him on his plain statement. Their three children also stood up and received baptism with their father.

God raises up among the heathen just such noble women, who have heard of Christ through your prayers and alms, that our faith may be helped and the desire to help many other women may burn more steadily in our hearts. This mother in Israel, rewarded after twenty-three years of patient waiting, becomes an example to us.

A. V. Bryan.

AT JOSHI GAKUIN, TOKYO.

In the excitement of the girls and their pretty dresses, Japanese and American Commencement exercises much resemble each other. Our formal programme was last Thursday, March 30. Although the decorations of palms and miniature pines were quite complete in themselves yet, for the sake of better understanding one of the Japanese essays, a bunch of magnolias from the garden had to grace the platform. The thought brought out in this essay was that the magnolia tree, which stands in the middle of the playground, is a kind of symbol of the life of the school, for it is always in full bloom at graduation time and then drops its petals to be followed by a hardy growth of green leaves afterward. One of the girls recited a selection from the Chariot Race in "Ben Hur," and all the Seniors rendered the Casket scene from "The Merchant of Venice," with great spirit. Their English was much praised. Two English essays showed the writers' ability to express themselves well and were filled with touches of the lessons that we have been trying to impress, through the Bible and the Christian atmosphere of the school. All sang the Empress song, and a Benediction.

Commencement address was by Count Okuma, a very famous educator and one



ASAMA AT SUNSET.

This volcano is near Karuizawa, a summer resort for missionaries in Japan.

was received into the church. Asked by the session as to what had brought him to this decision, he told in a very humble, frank way how, when he was married twenty-three years before, he had promised that he would not interfere in any way with his wife's religious opinions. His wife is one of the many modest, quiet, genteel women whom God has placed in every nation that they may act as leaven. The man told of her prayers for him, of



FIELD DAY AT THE WOMAN'S UNIVERSITY, TOKYO—(1,000 STUDENTS).

The Founder and President, Mr. Jinzo Naruse, aims to combine Eastern and Western learning—modern science with Chinese classics and fine water-color work, and depends upon gifts from non-Christian Japanese.

of the makers of new Japan. Afterwards the Seniors were quite elated as he offered to sit in their midst while the class picture was taken.

There were about twenty Alumnae present at their dinner held after commencement, besides the eleven new members added this year. Two girls of this class were from the Hokkaido and have returned to the Northern Star School as teachers. One goes to Peking with the Japanese Ambassador's family, as governess; another will be a missionary's helper. Two in this class had not been Christians, but we were happy when one of them openly professed her faith in Christ not long before graduation. The other comes from a family not the least interested in religion; we believe her intelligent, thorough study of the Bible must bear fruit sometime.

Matilda H. London.

FATHERS AND DAUGHTERS.

From a school in Japan comes a singular story, such as hardly any other country could offer. Some years ago two cousins, Miss A. and Miss B., both of them strongly opposed to Christianity, had entered the school, and at the end of three years each appeared equally indifferent. One morning the school set out for their spring walk, leaving behind Miss B. who was not well. A long, quiet day afforded the opportunity for an earnest talk between her and her

teacher. This resulted in the revelation made, upon the teacher's promising to "never tell," that Miss B. had believed in the Bible from her first student year, but she had assumed indifference because her cousin would report her at home and she feared the persecution which would follow. It seems that on sending the girls to the foreign school, each father had exacted a promise from his niece to spy upon her cousin and if she detected the least manifestation of interest in Bible lessons, she was to inform the girl's parent. In her last vacation, Miss B.'s father had become suspicious of her attitude and kept her out of school six weeks. While the cousins never ventured to exchange confidences, it proved, some months later, that Miss A. was no more indifferent than Miss B. Her history class having written papers upon the Reformation under Luther, Miss A.'s paper gave evidence that she was a Christian believer. The teacher, while constantly praying for these pupils, maintained a scrupulous silence and left them to work out their own salvation. Finally, Miss B. gathered courage to make an open confession of her faith before the whole school, and was baptized. When her father heard of it, he mildly remarked: "Well, if you put a girl in the lion's mouth, don't you expect her to be bitten?" He made no trouble for his daughter and married her to a Christian man.

Twenty-fifth Anniversary at Kanazawa



KINDERGARTEN DEPARTMENT, KANAZAWA, CELEBRATING THE XXVTH.

The Hokuriku Jo Gakko was founded twenty-five years ago last June, so we ought to have celebrated in June (1910), but we postponed until December 23d. For three days before, our girls and teachers were cleaning every nook and corner and putting up decorations. An evergreen arch was erected in front of the building and all the halls were hung with greens. Besides, the girls had prepared many of what the Japanese call "made things"—that is, representations of noted historic scenes, famous stories or scenery. The chapel was hung with ropes of evergreens, and silver stars were strung in all directions from a large one in the center of the ceiling. The star is our school symbol, and Christmas was near. The girls' needlework was on display and very attractive. Japanese all like to see how well school-girls can sew. There was a special table of articles for sale, which had been made by their sewing society to help the poor.

I do not know how to describe the representations to which I have referred, but they were very cleverly done and much admired. In the dining room they had produced a scene to illustrate "Providence helps those who help themselves." An old woman was clearing a road up a mountain—the mountain was made of green mosquito nets thrown over a pile of chairs and tables). Behind the old woman, unseen by her, an angel was helping her. This scene was much praised by the Governor. In another room they had undertaken to make Niagara Falls with mosquito nets, sheets,

seats, etc. You can imagine this fell somewhat short of the reality. Again, a courageous girl had represented communication between Earth and Mars in next century. The room was darkened and stars were visible above and below. Earth and Mars were connected by an "air-line," on which a sort of train was passing. This may give you an idea of how much trouble teachers and girls took to make our anniversary a success.

At half past one o'clock guests began to arrive. Our parlors were reserved for the Governor and his party and other guests of position. Each arrival was served with tea by our post-graduates who looked very nice in their school skirt and black ceremonial kimono. At the second bell guests were shown to the chapel and the programme began. Addresses were given by Dr. Geo. W. Fulton and by the Governor of this province. Perhaps most interesting, to us who are closely associated with the school, was an anthem sung by thirty-five graduates. When I saw those ladies on the platform, I could not help feeling a great gladness that our school is turning out such women. More than half of them are in active Christian work, and they sang beautifully.

I would like to speak especially of the kindness of the Governor. It is the rule that a Governor does not go to celebrations of this kind in private schools. We did not know this, and invited him not only to come but also to give an address. Out of kindness to foreigners, he broke over the rule. His address was very

good indeed. After the exercises were over in the chapel, His Excellency inspected all the building, and even purchased a shawl which the girls had made.

On the following day we gave an entertainment for our students, teachers and graduates, and Sunday we observed a special Christmas and Thanksgiving service. This ended our celebration.

The Kindergarten twenty-fifth passed off nicely. Everybody was praising the children. Mrs. Fulton was the principal for a number of years, and her presence contributed to the happiness of the occa-

sion. Rev. J. G. Dunlop addressed the children. Over fifty graduates of the Kindergarten came to an afternoon meeting and had a nice time. We want to not let them drift entirely away from us.

These anniversaries have given us some idea of the number of lives that are being influenced by our school. We earnestly hope and pray that its work may grow in power and that all our students may become workers, passing on to others what they have received of the knowledge of God and of our Saviour Jesus Christ. *Janet M. Johnstone.*

With Students, Girls and Boys—FROM REPORT.

It is a satisfaction, in my music teaching, to note the improvement made by the girls.* They seem to really enjoy our music. Pianos and organs are every year becoming more plentiful in Japan, and girls who can play and sing, and can teach these arts, are in great demand. Japan is an old nation and the dust and cobwebs of the ages cling to her music but, I believe, that as the spirit of joy and gladness in the modern music sweeps the length and breadth of the land, the nation will be refreshed and the love and peace of the Christian religion will find more easy entrance into the hearts of the people.

With school-girls of former years, I have been keeping up a correspondence, in fact it has amounted to some seven hundred letters and postals since last mission meeting. Some of these girls write very well. Here is a typical girl's letter from one who is a governess:

"*Sensei*, I found that the world is more complicated place than we thought, but I am ever thankful for God's special care in the hardships of life and I am trying my best, trusting in Him.

"Summer has come and everything is green and cheerful. So I hope you are too. But, *Sensei*, I am still lonesome. I haven't any friend to talk, so I am thinking of the school all the time, and when I think the summer evening of the school, it makes me nearly sick. We are going to a church almost every Sunday, but there is no any foreigner in the church so I did not hear English, even one word, since I left the school; therefore my ears are pining for English not only, but all beautiful sounds also. *Sensei*, I know you are quite busy, but please write me often. The letters is my only consolation in such a lonely circumstances."

Students write asking how to become Christians; how to teach their friends about Christianity; asking questions about the Bible. Two evenings a week I have taught in the Y.M.C.A. English night school, and while I enjoyed this, it is trying to body and mind. The boys do not come to school fresh, but worn out by a hard day's work in offices, shops or schools. One cannot help admiring their bravery in attacking a foreign language under such conditions. My efforts to teach them English seem almost useless, though there is the hope that they may be profited by the religious talks given every evening. From these boys a number have been drawn to my Bible Class, in East Church.

Last year, I was not satisfied that we were doing the best we could in this English Bible Class. I spoke of starting a club among the boys but, as they did not take up the suggestion, I let the matter drop. This year, one of the boys thought "a club would be helpful"—just what I wanted. All the class seemed delighted, and we drew up a constitution. We had been studying about Stephen and the boys admired him, so I proposed our name, "Stephen Bible Club." It was received with enthusiasm though we usually shorten it to Stephen Club or S. B. C.

On organizing, it was decided the club should hold Bible Class in the evening as well as morning. We also have monthly Business, Social and Prayer Meetings. The Bible Classes take an hour, but half an hour before we have a song and prayer service. At social and prayer meetings we have always

* Of Wilmina School, Osaka.—Ed.



"WE ENJOY SINGING"—THE STEPHEN CLUB.

Photograph kindly loaned by Dr. A. W. Halsey.

one or two outside foreign speakers. Y.M.C.A. gentlemen of Osaka, as well as Dr. Hail and Miss Garvin, have been kind to assist us. The boys themselves fixed ten *sen* (five cents) a month, as the amount of their dues and they usually pay extra for refreshments at social meetings. At Easter we paid for church decorations, and a week before we cleaned the church. You should have beheld that busy scene! One boy blacking stoves; another sweeping ceiling and walls; others washing windows and doors; finally, all uniting in scrubbing seats and floor. I was a sort of general overseer—by no means a wall flower.

A beautiful spirit of friendship and brotherhood is creeping into the club. The boys have lots of innocent fun. We have club songs, yells, games, often a literary programme. Of course, our meetings always begin with the Bible, prayer and hymns. The common sentiment of the boys regarding them is, as one put it, "I have never seen such a joyful and peaceful meeting." The boys

call on members when sick. Recently one had an imaginary grievance against the club. Several tried to ascertain the difficulty, and finally three called in a body, if possible to change his attitude. They were as much worried as I that we should have any discord, and prayed earnestly that it should be removed. The boy afterward, in a letter to the secretary, professed shame and sorrow for his actions. When one drops out, those who know him seem as unwilling to give him up as I am. A boy writes of a friend: "Mr. K. seems to be triumphed by sins. Well, I shall subdue the enemies and bring him back to our church where he may breathe in the air free from sins."

During the year, nine boys of our club have been baptized; nine other Christian boys attended and we have besides many non-Christian members.

Evelyn Maquet.

The *Report* mentions absent members of the old Bible Class, who are prevented from publicly confessing Christ on account of opposition at home.—EDITOR.

After the Jubilee

A CARD-CASE CAMPAIGN.

Neighbor, neighbor, come with me?
That I will, I thank thee.
And bring the neighbor next to thee?
I don't know, but I'll go see.

Many of us had settled down with smug satisfaction to think that Jubilee was at last over. It had been glorious and profitable, but it was time we should have some rest. How nobly we had worked! Didn't we hear there had "never been anything like it" since the foreign missionary movement began? Such tributes were acceptable, but we were glad that, when the next Jubilee should come around in 1960, we should not be required to take part—except possibly as Jubilee Pioneers on the platform, among palms and plaudits.

Some workers were not so easy-going however, and they said under their breath: What is it all going to amount to? This is particularly a Presbyterian attitude of mind, and before we had quite given ourselves over to that dangerous attitude where we "think about thinking and feel about feeling" came a second clarion call from the Woman's Boards: After the Jubilee, What?

Mrs. Peabody answers: Not nervous prostration and the sanitarium, as some had feared, but better knowledge and larger ideals of our missionary work. The Committee on United Study and the Women's Boards answer with a Plan. *You* answer with a "Here am I, send me."

Let every auxiliary find out its numerical standing in the church. Get from your pastor a list of the women communicants. With the help of the map of your town, fence off the different gardens where grow those lilies of the field, the Christian women who toil not nor spin for Foreign Missions. Even if like Solomon they be arrayed in glory, let no timidity keep you from donning your own most becoming clothes and winning manners, while you pay them a call and ask to be allowed to enroll them as members of the auxiliary and subscribers to the magazines. No one expects you to convert them to foreign missions in that one visit,—it would not be tactful to assume they are uninterested—but in most cases you can get

them to fulfill the membership requirements of your society, and to subscribe for WOMAN'S WORK or *Over Sea and Land*, or both, without either wheedling or scolding. Subsequent meetings, the magazines, and the Spirit of God will do the rest, and you will never cease praying till they are active workers.

Do you say this has all been tried before in your society? Just this has *never* been tried before. There has never been a strong pull all together, by every denomination. This time every branch of the Christian Church is going a-visiting, with a holy determination to enroll those eighty out of every hundred women who do not help the twenty now staggering under the blessed burden of foreign missionary service. Every town, village and city that takes up this plan, from the Atlantic to the Pacific, will be completely canvassed; for Episcopalians, Lutherans, Methodists, Baptists and *all*, are in the secret, and it is hoped that every garden will be cultivated, every unenrolled Christian woman visited. Shall we Presbyterians not transplant as great a number of flowers as any other body of Christians?

Your own friends are unvisited? Of course. When does any one catch up with the calls she should make? Still, for one week lay all thought of them aside. Afraid of being snubbed, or of boring people? This age shows decadence, not only by its tendency to feel bored, but by fear of boring. Let us dare even that bugbear. Is there no heroism in our Church to-day? If you have approached this campaign with definite prayer you may fare forth blithely, fearing nothing. Or, if you prefer the martyr's role, say: "They can but look coldly at me and refuse."

Your own Board has sent you the general plan, and here it is again:

I.—Let missionary workers of all denominations gather for definite prayer for the campaign. Nothing surpasses this in importance.

II.—Each auxiliary, after districting its church, shall prayerfully send out, two by two, able and tactful women who will be responsible for calling on—say twenty non-members to each couple—and inviting them to belong to the missionary society and to subscribe for WOMAN'S WORK. Let this be done

in October and, if possible, in the one particular week or ten days agreed upon by the other denominations in the locality.

III.—Immediately after completion of their visiting, the visitors will meet at a luncheon or supper, to tell each other of their success and to count up the precious names. Perhaps new members, thus gained, will have received a ticket admitting them to a thrilling mass-meeting. Perhaps, in connection, there can be a Reception of New Members. It might be possible to hold these in the evening, after the supper. This, too, would be the opportunity for proposing the formation of an interdenominational Study Class.

IV.—Careful records should be kept of names and addresses of new members, and the number of them be immediately forwarded to your Presbyterian Society or the headquarters of your Board, that the grand total for the United States may be swiftly made up and published.

Doubtless every missionary society in your town has received a similar plan from its Board. If no one else seems ready to take the lead in this interdenominational campaign, why not you?

There are hundreds of reasons why we should make this swift assault of love, but two will suffice. Jubilee Year caused us to take account of stock, and "after our first fifty years of skirmish work, we found anywhere from five to twenty per cent. of women of the churches enrolled as contributors to Foreign Missions. Only a very few denominations rise to the heights of a twenty per cent. missionary membership; the great majority flutter around the region of ten per cent. Now, if ten per cent. of the Methodist women can raise nearly \$800,000 annually for foreign missions—to instance the most remarkable among the Women's Boards—what could they do with the other ninety per cent. enrolled?"

The churches have received a letter from Edinburgh Conference calling attention to the momentous character of the next ten—no, nine years, for one is already past. It says:

"The next ten years will in all probability constitute a turning point in human history, and may be of more critical importance in determining the spiritual evolution of mankind than many centuries of ordinary experience. If these years are wasted, havoc may be wrought that centuries are not able to repair. On the other hand, if they are rightly used

they may be among the most glorious in Christian history.

"It has become increasingly clear to us that we need something far greater than can be reached by any economy or reorganization of existing forces. We need supremely a deeper sense of responsibility to Almighty God for the great trust which He has committed to us in the evangelization of the world. *That trust is not committed in any peculiar way to our missionaries or to societies. It is committed to all and each within the Christian family;* and it is as incumbent on every member of the Church as are the elementary virtues of Christian life—faith, hope, love. That which makes a man a Christian makes him also a sharer in this trust. Just as a great national danger demands a new standard of patriotism and service from every citizen, so the present condition of the world and the missionary task demands from every Christian a change in the existing scale of missionary zeal and service, and the elevation of our spiritual ideal."

It is exhilarating to be alive at this time of the awakening of the East. To have a life to invest either at the Home Base or on the Field, at this critical juncture, is almost exciting. We must persuade others to invest their lives where they are so desperately needed. We used to think that we had ample time for this service; now we see the time is very short indeed. Already priceless opportunities have been let slip—as when, a little over a year ago "the great Chinese founder of modern education in the Empire asked a missionary to provide textbooks for the Universities of China." With every Mission Station unmanned and every missionary overworked, this opportunity could not be taken advantage of, and it passes over to be counted among other tragedies of Christian Missions.

"In the face of facts like these, for Christian women to resign themselves to the ornamental, the purely cultural, the small social activities of life, is not simply to prove inadequate in the day of opportunity; it is to betray the future. So a conception of religion as only a precious personal consolation must give way to that of religion as the great transforming force of life, to be used, to be proclaimed, to be passed on, to be died for."

Rachel Lowrie.

BOARD OF THE SOUTHWEST.—There is to be a Post-Jubilee campaign in the South in October and November, taking in four of our seven states,—Arkansas, Louisiana, Oklahoma and Texas. It is safe to expect a good result from this campaign, especially in Texas, which will have several centers of work.

(Mrs. J. M.)

Jane M. Miller.

New York Board Post-Jubilee Campaign

October 25—November 8.

“Plan out your work and work out your plan.”

TEXTS.—“The chief use of an emotion is to arouse the will to action. . . . To indulge an emotion without allowing it to eventuate in its appropriate action is to be a sentimentalist.”

Prof. Wm. James.

“What are the fruits which the sacred emotions stirred by the Jubilee in the hearts of thousands of Christian women ought to produce? First, a definite, united, courageous, intelligent, prayer-filled campaign to enlist all the women of the churches. Only from five to twenty per cent. of our women are now enrolled as contributing to foreign missions.” *Helen Barrett Montgomery.*

FIRST STEP.

A simultaneous canvass of the churches. Early in September a letter will be sent from our President, Mrs. Prentice, to each auxiliary, stating the outlines of the plan to be filled up as will be best suited to the personnel of the individual church.

SUGGESTIONS.

A committee of the strongest, most tactful, and busiest women in the church. A personal visitation for members and magazines.

AIM.

Every church to be fully equipped with missionary societies for the mothers, the daughters (Westminster Guild) and the

children. Every mother, daughter and child a member.

A year of harvesting to succeed the seed-sowing year. The Jubilee which opened the eyes of so many to new visions was largely a commemoration of the past. The aftermath is the more important; it determines the future. Want of interest is due—must be due—to a lack of knowledge. As one lady expressed it at a Jubilee luncheon: “But you had such wonderful speakers; I never knew those things before.” Yes; but it is such a wonderful story, and we want every one to hear it. And now (to quote from a recent advertisement), “our desire is not so much to create a demand, but to inform, develop, and concentrate the demand which already exists.” Many a victory has been lost from the failure to take advantage of a strategic turn in the battle.

What will be the second step? That will depend on how far the first takes us. But it will be a step forward—no standing still now.

Another word from Mrs. Montgomery:

“The Jubilee vision must be translated into life and it should result in a new standard of Christian living. We have seen ourselves not as possessors, but as trustees of Christianity to administer it for the world.”

Alice M. Davison.

Occidental Board Campaign

Canvass-Week in California is Third Week in September

Post-Jubilee plans for California are under direction of Mt. Hermon Summer School Committee, which represents seven branches of the Church on the Pacific Coast. Mrs. Pinney, President of Occidental Board, is Chairman of the Committee.—EDITOR.

In Canvass-Week, women of all churches will be called upon and invited to become “Jubilee Members” of the missionary society of their several churches. Committees are also to visit the young people and enlist them in C. E. and in missions.

There will be Committee Banquets, where the great interdenominational “Post-Jubilee” gatherings planned for different cities will be announced. The latter will be held in October, all during the same week.

Prayer Circles have been formed for prayer, especially at the noon hour, for God’s approval in all plans and His blessing upon these meetings.

(Mrs. H. B.)

Laura Y. Pinney.

The Memorable Conference

III*

Christian Education

Questions many and various arose. Why educate? Who should educate? Who should be educated? A short study of the Report of the Commission, or a few of those seven-minute speeches at Edinburgh, would convince any one that only a Christian is qualified to educate, and that all, child and adult, high-class and low, leader and follower, should be educated. And why? For the "Christianization of national life," and that "the glory and honor of the nations" may be brought to our Lord Jesus Christ.

The Bishop of Birmingham was chairman of the Commission, Prof. Moore of Harvard, Prof. Sadler of Manchester, Sir Ernest Satow, were among the members; two hundred missionaries had given of their time to answer the *questionnaire*, and many of them sat in that wonderful missionary gallery forming a part of "the cloud of (living) witnesses," to whom we on the floor of Conference looked up with awe.

The Commission reports some fruits of missionary education; the introduction of Christian ideals into non-Christian lands; proofs that illiterate Asiatic or African women are capable of education; training of leaders; demonstration that the fully educated man or woman is trained in head, heart, and hand; reflex influence on educators at home "to preserve the power of a spiritual ideal, without which no education can do its prime and most lasting work."

Representatives of great countries made their appeals. *India* is waking to national consciousness, but what can bind her people together? Not any of her own religions or isms; only Christianity with its ideal of universal brotherhood is sufficient for the task. Mission colleges are thronged with students who are trained intellectually to lead, and are developed in character and backbone. *Moslem* lands pointed to reforms in the Turkish Empire, led by men and women trained in Christian schools and colleges.

What a strong argument this is for giving *Persia* the college for which she begs. The Bishop of Mombasa in *East Africa* and workers among the Hausa, *West Africa*, beg for schools as the most direct way to check the advance of Islam; all heathen Africa needs training, with industrial work made prominent.

From *Japan* the presidents of four Christian colleges sat as members of Conference and their very presence, even without their powerful speeches, spoke loud and clear. They "illustrate in themselves the relation of Christian education to the development of indigenous Christianity in Japan," a country which has possibly the best system of secular education in the world. Japan is waking to the danger of mere secular education, and will gladly send her children to those who can build character too. Their leading educators ask for a University, that Christians may embrace the opportunity. *China*, having for generations demanded an educated leadership, has suddenly given up her whole system of education and demands that of the West, but without its secret of success. The Church knows the secret: "To-day the leadership of Christian thought, in the making of modern China, is a possibility; but each year makes it less possible. . . . In a country like China a Church of ignorant men cannot hope to have influence. . . . Everything lies within the grasp of Christianity now, if the best talent of the Native Church can be given good Christian educational advantages."

Two magic words were often repeated during the discussion—Reinforce; Co-operate. Have adequate staffs, occupy strategic points, have no rival *denominational* institutions but co-operating or united *Christian* institutions, plan for a whole country in statesmanlike manner, send our best men and women to teach, and then support them liberally with money and prayers. Happy the missionaries privileged to work so directly to Christianize national life!

Margaret E. Hodge.

* This Study was postponed, out of turn, on account of illness of the first appointee.—EDITOR.

HOME DEPARTMENT

UNITED STUDY OF MISSIONS, THIRD SERIES, VOL. I

The Light of the World

Introduction: Three purposes in comparing Christianity with other religions; the distinctive character of Christianity.

CHAP. 1. HINDUISM.

Suggested Bible-reading. Romans i.

Complexity of Hinduism; underlying social principle of caste; pantheism; idolatry; vice as a part of religious service.

Noble characteristics of the Indian people.

Sacred Books of Hinduism; their general character; extracts; newspaper utterance of a broad-minded Hindu; India's need of a Bible.

Hinduism of to-day as affected by Christian ethics and by legislation; characteristics of modern popular Hinduism.

Three Forms of Hinduism:

1. Philosophic Hinduism; the Vedanta philosophy; the Swami Vivekananda; Mrs. Besant.

2. **Popular Hinduism;** its theology and worship; testimony of Hindu witnesses; character and habits of its priests; demonolatry.

Reformed Hinduism; periodic reformers; three great leaders of reform movement of last century:

a. Ram Mohun Roy; Brahma Somaj; first Theistic Church.

b. Debendranath Tagore, the Brahmic covenant.

c. Keshub Chunder Sen, his attitude towards Christianity; the Arya Samaj, its principles; struggles of Dayanand Saraswati.

Pervasive Influence of Christianity; reforms due to its influence; many unsatisfied with ancient creeds; testimony of Rev. Dr. C. C. Hall.

Caste affecting national life; quote the Gaekwar of Baroda.

Character of gods worshiped by Hindus.

Contrast Hinduism and Christianity: their conceptions of God; their theories of the universe; their view of the status of man.

Points of contact between Hinduism and Christianity: the feeling of need; the idea of sacrificial atonement; of spiritual faith; the spiritual, not materialistic, view of life.

Woman's Place in Hindu society; influence of Hinduism upon ideals of womanhood.

E. E.

SUGGESTED PRAYER TOPICS FOR POST-JUBILEE CAMPAIGN

THANKSGIVING. For all Christ means to us personally (if He means little to us there will seem little reason for giving Him to others).

For whatever God permitted us to do for the Jubilee.

PENITENCE. That we allowed so many opportunities to escape us during Jubilee; that self-seeking still hinders our success.

That Missions is not yet the passion of the Church or of our souls.

PETITION. For courage for the timid—"If we are to propagate a heroic Christianity, we must be heroic Christians."

That, as in the past we have asked for winsomeness for our own sakes, we may now ask it for the sake of Him who sends us forth in this October membership-and-magazine campaign.

For annihilation of the 80 per cent. of Christian women who allow 20 per cent. to sustain the Foreign Missionary enterprise, (we can annihilate a per cent. without harming a single woman!) and that those visited may meet the visitors with cordiality.

That Presbyterians lag not behind

other Christians in this simultaneous effort.

That, as talents and a Christian hope are a trust, we be not embezzlers.

That, in view of the present crisis in the East, we may not resign ourselves "to the ornamental, the purely cultural," or even exclusively to care of our own households, but be shown our share of the world's work.

For breadth, elasticity, and defiance of the merely comfortable; (if we are in a rut, we are not likely to know it).

For: missionaries who represent us on the Foreign Field; officers of our auxiliary and of our Parent Society; editors of our magazines; authors of leaflets and study books;

all who, through this campaign, may join our ranks; the forming of auxiliaries and study classes in churches where they are not; a rich harvest of missionary candidates; funds to send them forth.

That we may ever be buoyant Christians and, at this time, may go out with joy and be led forth with peace: that "Thy Word," which impels us to go, may not return unto Thee void, but prosper.

A Philadelphia Member.

POST-JUBILEE STATE CAMPAIGN IN KANSAS

MAY-JUNE, 1911.

Sixteen Kansas Rallies have demonstrated the possibility of a State Missionary Campaign. It was the privilege of the writer to assist in thirteen rallies.

The headquarters committee, in Topeka, planned and executed in a most efficient manner. Our own Dr. Ma Belle True, Corresponding Secretary, is worthy of more than a passing notice. Women of all denominations were loud in their praises of the untiring manner in which she carried out committee plans. The State campaign party was composed of secretaries of various Woman's Boards: Baptist, Methodist, Christian and Presbyterian being represented. Missionaries of seven branches of the Church were present and a number of these spoke at each rally. Their addresses were all inspiring and brought the missionary, with the field and its needs, very close to the hearts of hearers.

Now, as to results. Pledges amounted to \$5,750. As in the National Campaign, this is a minor consideration. Many workers caught a new vision of the power of prayer. Others realized, for the first time, the importance of our missionary literature. Christian unity was felt to be imperative, by others. Personal responsibility for missions was, for the first time, impressed upon the hearts of many. At the close of a very heart-searching address, the writer overheard three wo-

men, all past middle age, discussing the address. One remarked: "Why did we not catch the vision, years ago, when we were young? I never before realized the importance of it, or that I was personally responsible for a part in it. How I wish the vision had come sooner!"

At the close of the luncheon and fellowship hour, at another rally, where the after-dinner talks were given by "women only," two were overheard discussing the meeting. One asked: "Where did these women get their education that they are able to make such splendid addresses? They are not club women, yet they talk better, more interestingly than any club women I ever heard. What does it mean?" The other one, not even a professing Christian, replied: "It is because they have something big, something worth while to talk about." We might multiply incidents to show that the women of Kansas have, as never before, been brought face to face with the missionary cause and made to feel a personal responsibility for it.

On one pledge-card a mother wrote: "I have little money, but I consecrate my daughter." On another a young man filled in the money blank with the words, "A Life."

Eternity alone can measure the results of the recent campaign in Kansas.

Sarah E. A. Lindsay.

SUMMER SCHOOLS OF MISSIONS

Accounts of three important summer gatherings have been kindly furnished for WOMAN'S WORK. They would fill more than three pages, as sent, and we are obliged to condense them to such brief notice as our space permits.

THE FEDERATE SCHOOL OF MISSIONS, CAL.

Reported by Miss Mary E. Bamford, E. Oakland.

This convened at Mt. Hermon in the Santa Cruz Mountains, California, July 13-19. Dedication of the New Federate Missions Building took place July 12. Among missionaries in attendance were Mrs. L. E. Troyer (Baptist), who spoke on Porto Rico; Miss C. I. Pierson (Methodist), who spoke on her work among immigrants on Angel Island, San Francisco Bay; Miss Susan Searle (Congreg'l), president of Kobe College, Japan; Rev. Hugh Taylor (Presbyterian), whose accounts of the ways in which he approaches Buddhists in Laos fitted in well with our study of *The Light of the World*. Our teacher of the text-book classes, Mrs. D. B. Wells of Chicago, also conducted the Bible study, her general subject being "Growth." On Y. P. Evening, the pageant, "From Darkness to Light," was presented.

AT BOULDER, COLORADO, JULY 5 TO 11.

Reported by Mrs. H. H. Seldomridge.

A new building has just been erected on the Chautauqua grounds at Boulder, by the women of the Rocky Mountain Region, to serve as Administration Building of the School of Missions and as a resting place for missionaries home on furlough. Of course every woman made her way as soon as possible towards the new home to see it. Eleven denominations work together in the management of this school and all had a share in the erection of the building, which cost about \$2,500. Presbyterians contributed \$692. The dedication and housewarming were two delightful occasions.

The Summer School had a registration of 534, Presbyterians leading with 171.

The lecturer for the Home Study Book, *The Conservation of National Ideals*, was Mrs. D. B. Wells, author of the first chapter. The Foreign Missions text-book was ably presented by Miss Anna A. Milligan, President of the Woman's Society of the United Presbyterian Church. The training class, young women's camp, Children's Story Hour, twilight conference were features of a week on the mountain top.

AT WINONA LAKE, INDIANA.

Reported by Mrs. O. R. Williamson, Chicago.

The seventh session of the Summer School had the largest registration in its history, 287, including missionary leaders of fourteen denominations and many missionaries.

The Bible Study was directed by Florence Fensham, B.D., Dean of the Congregational Training School, Chicago. She gave a clear interpretation of the characters whom she introduced in her study of "The High Water Mark

of Religious Experience in the Old Testament."

Mrs. D. B. Wells, who is greatly beloved as an instructor, presented the Home Mission Study Book in her unique and forceful manner. Each noontide came the introduction of missionaries and a season of prayer.

Miss Anna A. Milligan, Pittsburgh, directed the study of the Foreign Missions text-book, *The Light of the World*. A new and successful social event was a luncheon given to the young ladies. One hundred guests were served.

MISS PARSONS' RESIGNATION

When the editor of WOMAN'S WORK sent her annual report to the Publication Committee last March, she added as a postscript the following letter, which is now made public for the first time:

My dear Committee:

One last word. While my personal relations were never more pleasant, while Woman's Work is on a rising tide of prosperity, I take this occasion to offer my resignation, and to return to the hands of the Committee the trust which was committed to me in 1885. This action was not ordered by my doctor, no judicious friend has suggested it "for the good of the Magazine," my courage to battle with printing difficulties is not dead, my love and zeal for Foreign Missions have not cooled. This is my reason: the sun is in the West and the traveler thinks of home.

I propose, if the Committee approves, to carry through the current Volume xxvi. It would be a satisfaction to do this, because then, notwithstanding I was absent one year on leave, I should still have spent twenty-five years in actual desk work, in these twenty-six of my connection with the Women's Boards. My first reason, however, for the proposal, is to give the Committee ample time to secure my successor.

Affectionately, your editor,
(Signed) *Ellen C. Parsons.*

To the many friends of WOMAN'S WORK, many of whom have become warm personal friends of Miss Parsons during these twenty-five years of her editorship, and to others who, though unacquainted with her face, have learned through all these years to know the keenness of her mind and to feel the warmth of her heart in the pages of our magazine, the news of her resignation will come as a distinct shock and as a great regret. The Committee have waited several months before acting upon the resignation in the hope that our editor would reconsider the matter, but since she continues to feel that she has acted upon her own best judgment, guided by the wisdom of God, there is no other course but to accept it.

It will be more fitting to speak of the

splendid work Miss Parsons has done for WOMAN'S WORK after her retirement, but the Committee in charge of the publication of this magazine, which has increased steadily in usefulness year by year, as it has increased in circulation from 10,000 in 1885 to 26,000 in 1911, cannot allow the announcement of its editor's resignation to go forth without some small tribute, though inadequate, to her work.

A "born editor," with a keen sense for the interest in news, she has always had a ready and facile pen to write it, and as well a love for her work which has been as un failing as her efforts have been untiring. Trained for literary work by her education at Mount Holyoke and later teaching there, her early interest in foreign missions developed by service as missionary teacher for five years at Constantinople under the American Board, and her specific knowledge of the mission field increased by a tour around the world in which she visited many Stations—she has brought to her chair as editor an unusual equipment of mind. Her acquaintance with missionaries and her intimate knowledge of their work have enabled her to seek for and to choose the most interesting material, while her love for foreign missions has given the news she could bring us a quality of interest that has made it very vital. It is not too much to say that Miss Parsons has made for herself among missionary editors a place long to be remembered, for her work has maintained a high standard of excellence throughout many years, and her ideals for the magazine have been constantly raised and never lowered.

Of the other literary work Miss Parsons has found time to do in these busy years, of the addresses she has made, the traveling she has done, an account will be given later. Her life has been full of

good work, and since she insists on leaving her post as editor while she is yet in the fullness of her powers, we pray for many years of continued usefulness to her in the quiet of her New England home. We offer to God our gratitude for her blessed ministry in behalf of foreign missions in this quarter-century past. We offer to her, with our sincere regret

that she is to retire and our appreciation of the great loss her going will be to the magazine, the hope and belief that the seed she has sown so faithfully and intelligently all these years will spring up in years to come, in an ever increasing usefulness for WOMAN'S WORK.

Martha B. Finley,

Chairman of Committee in Charge.

CHANGES IN THE MISSIONARY FORCE

ARRIVALS:

- June 8.—At San Francisco, Rev. and Mrs. Alex. Pieters and child, from Seoul, Korea. Address, 265 Oxford Boulevard, Los Angeles, Cal.
- June 23.—At San Francisco, Rev. M. W. Greenfield, with his sister and his infant son, from Seoul, Korea. Address, care of Thos. Justice, Niagara Falls, N. Y.
- July 6.—At San Francisco, Guy Hamilton, M.D., Mrs. Hamilton and children, from Shuntefu, China. Address, 624 Second St., Madison, Ind.
- July 21.—At Vancouver, B. C., Miss Margaret R. Duncan, from Ningpo, China. Address, R. F. D. 35, Vicksburg, Mich.
- July 22.—At San Francisco, Mrs. J. R. Jones, from Nanking, China. Address, care H. F. Risher, So. Madison St., Muncie, Ind.
- July 27.—At San Francisco, Mr. and Mrs. A. W. March, from Hangchow, China. Address, 2623 Haste St., Berkeley, Cal.
Dr. Eliza Leonard, from Peking. Address, 607 N. L. St., Tacoma, Wash.
Mr. and Mrs. W. C. Booth, from Chefoo, China. Address not received.
Rev. and Mrs. D. W. M. MacCluer, from Nan, Laos. Address, 131 So. Seward Ave., Auburn, N. Y.
- August 5.—At New York, W. S. Lehman, M.D., Mrs. Lehman and children, from Lolo-dorf, Africa. Address, Glidden, Iowa.
Rev. A. N. Krug, from Elat, Africa, to rejoin his family at Waltham, Mass.
- August 7.—At New York, Miss Margaret C. McCord, from Bangkok, Siam. Address, 884 W. Fayette St., Baltimore, Md.
- August 7.—At Philadelphia, Rev. and Mrs. J. B. Kolb, from Brazil. Address, Alburtis, Pa.

DEPARTURES:

- July 18.—From San Francisco, Mrs. J. L. Whiting, returning to Peking.
Miss Annie Gowans, returning to Paotingfu, China.
Rev. W. B. Holmes to join Philippines Mission, is accompanied by his aunt, Miss Eliza Holmes.
- July 21.—From Boston, Rev. and Mrs. H. C. Schuler, returning to Resht, Persia.
Rev. and Mrs. Chas. R. Murray, to join Persia Mission.
- July 29.—From Boston, Rev. and Mrs. J. W. Hawkes, returning to Hamadan, Persia.
Rev. and Mrs. E. K. DeWitt, to join Persia Mission.
- August 2.—From Vancouver, B. C., Rev. and Mrs. Geo. W. Dunlap, returning to Philippines Mission.
- August 2.—From San Francisco, Rev. and Mrs. Chas. A. Clark, returning to Korea.
Rev. and Mrs. Roy K. Smith, to join Korea Mission.
Miss Blanche I. Stevens, to join Korea Mission.
Rev. and Mrs. Walter E. Smith, returning to Fusan, Korea.
John D. Bigger, M.D., to join Korea Mission.
Mr. and Mrs. Ralph C. Wells, returning to Weih sien, China.
Rev. and Mrs. Roy K. Allison, to join Shantung Mission.
Mr. Samuel J. Mills, son of the late Rev. C. R. Mills, Chefoo, returning to China to be connected with Shantung University.
- August 3.—From New York, Mr. and Mrs. Sam Higginbottom and child, returning to Allahabad, India.
- August 6.—From Lisbon, Portugal, after a year of study in Germany, Rev. and Mrs. Harry P. Midkiff and child, to join So. Brazil Mission.
- August 8.—From Vancouver, Rev. and Mrs. Frank P. Gilman, returning to Hainan Mission, China.
- August 9.—From San Francisco, Rev. W. J. Leverett, returning to Nodoo, Hainan.
Rev. and Mrs. D. A. Murray, returning to Japan Mission.
- August 12.—From Boston, O. H. Pinney, M.D., Mrs. Pinney and son, returning to Africa.

MARRIAGE:

- June 29.—At Pyeng Yang, Korea, Miss Eva F. Plummer to Rev. Chas. L. Phillips, both of that Station.

RESIGNATIONS:

Rev. and Mrs. T. M. MacNair, Japan Mission. Appointed 1883.
Miss M. Louise Law, Syria Mission. Appointed 1893.

DEATH:

July 31.—At Marathon, N. Y., in her sixteenth year, Margaret, only daughter of Rev. and Mrs. Henry C. Velte, of Saharanpur, India.

NOTES FROM HEADQUARTERS

The following timely leaflets may be obtained from most, if not all, of the Women's Boards:

ON JAPAN: *Historical Sketch* (revised by Dr. G. W. Fulton), 10 cts.; *A Half Century of Evangelism in Japan* (by the same), *From Bondage to Liberty, What Christianity Has Done for Japanese Women, Wonder Stories*, each 3 cts.

For use with *The Light of the World: Wonder Stories of the Non-Christian Faiths*, latest leaflet of Wonder Story series, will be ready October 1, price 3 cts.; *How to Use*, 10 cts.; *Religions of India*, 5 cts.; *Hinduism, Buddhism, Shintoism, Mohammedanism*, each 2 cts.

Text-book for 1911-12, *The Light of the World*, by Robert E. Speer. Paper, 30 cts.; cloth, 50 cts.; postpaid, 35 cts.; 57 cts.

From Philadelphia

Send all letters to 501 Witherspoon Building. Directors' meeting first Tuesday of each month at 10:30 o'clock. Prayer-meeting the third Tuesday at 11 o'clock. Visitors welcome at both meetings.

PRAYER-MEETING, Sept. 19. Topics: *Our Auxiliaries, Philippine Islands, Japan*.

ON the evening of Sunday, July 23, Mrs. Matthew Newkirk passed on into the presence of the King. For months she had been waiting at the threshold, full of faith and happy anticipation, and the parting with her four loving daughters and devoted friends was triumphant. Mrs. Newkirk has been a Director of this Society for thirty-two years, and Corresponding Secretary for China since 1892. Her whole heart went out in devotion to "our missionaries" and in prayer and sympathy she was unfailing. A noble, loyal, faith-filled servant of the Lord has gone from us to receive her reward.

A HAPPY whirl of anticipation and preparation for the Fall Campaign begins to be heard and is translated for us in the Fall Letter to Presbyterial Societies and on other pages of this magazine. After this month it is *we* who will look to *you* for Fall Campaign news. Pass it on quickly. One at least of our presbyterial societies outstripped the Parent Society in the spring and had its own elaborate fall campaign planned, prayed for and published before it heard a whisper of the interdenominational campaign. "Would the plans clash?" was anxiously questioned. Carefully were they compared and the joyful discovery made that, while not identical, they harmonized perfectly.

THE friends of our late president, Mrs. Thorpe, will rejoice to hear that at Woodstock College in Landour, on the hills of North India, there will arise during the year a building to be known as the Mary W. Thorpe Memorial Hall; this is to be used as an Administration Building. Woodstock School, the child of our pride and care these many years, has expanded into a college, and the need for enlarged facilities is imperative. To supply this need, to attract

young women of India to higher education and to highest service for the Master, and to keep in remembrance this well-beloved name through the gift of Mrs. Turner, is cause for true thanksgiving.

TWO more legacies are gratefully recorded; \$475 from Miss Kate Cooke Wilcox, late of Newark, N. J., and \$5,250 from Mrs. Caroline M. Ferson, late of Columbus, Ohio.

JUBILEE FUND contributions are still needed so that we may quickly replace the amount we had to advance from legacy funds in June, to complete payment on our Jubilee buildings. All legacy money is urgently needed for other buildings.

OUR aim for the year: fifty new Chapters of Westminster Guild and fifty Societies for Young Women. If your church has neither, will you not take the initiative in forming one or both during the Fall Campaign? Sweep the young people in on the crest of this wave. A Y. P. Secretary writes that hers is "uphill work." Is it because auxiliaries pay little attention to organizing young women and leading them until they are able to conduct their own work?

NEW LEAFLETS: *Her Passport to Heaven, Young Missionaries Who Became Famous*, each 2 cts.; *How Can I Win New Members?* 1 ct., 10 cts. per doz.; *Opportunities for Leadership and Membership*, free. For Japan and Philippines leaflets, consult our catalogue.

From Chicago

Meetings at Room 48, 509 S. Wabash Avenue, every Friday at 10 a. m. Visitors welcome.

TO Mission Study Class Leaders:—When you have chosen your course of study, fill out an enrollment card, mail to the Board of the Northwest and we will send to your address a packet of free helps upon receipt of the card. This offer applies to classes of young people or of women using either *The Missionary Educational Movement* or *The United Study of Missions* series of books. Helps for *The Light of the World* will be ready by Sept. 15. Enrollment card will be sent upon application.

SOMETHING NEW for Missionary Workers: Pictures of fifty pioneer missionaries. Size, 2½ by 3½ inches. Price, 25 cts. for set of fifty pictures, or sold in strips of ten pictures at five cents a strip.

MISSIONARY GAME, *Who's Who in Missions?* by Belle M. Brain. A most fascinating and instructive game for the home or the mission circle. Useful for the quiet Sunday afternoon. A suggestion for a Christmas gift.

POST-JUBILEE in the Board of the Northwest: We have sent out to *all our Synodical and Presbyterial officers*, a letter giving the general plan of Post-Jubilee work (see Home Dept., August number of WOMAN'S WORK) and outlining what we will do to aid the Auxiliaries in their canvass. We suggested

that this is a time for new organizations, and that every church ought to have Societies and Bands sufficient to include all its women and young people. We have sent also a very full letter to the *Auxiliaries*, and report blanks to all officers to fill out and return to the Board; also blanks for use of the workers in the campaign. To each *Presbyterial Secretary* we have sent samples of membership, pledge and coin cards, with boxes and baby brigade literature, and have told them that each worker should be supplied with these and with sample copies of *WOMAN'S WORK* and *Over Sea and Land*.

MISS MARGARET J. MORROW, for more than twenty years a missionary to India, has written from Etah, U. P., asking for S.S. exercises for Christmas, Easter, etc., which they may use there in coming holidays. Mail one or more directly to her: 1 cent for each 2 oz. or fraction. "If we could have a few," she wrote, "we would translate them in part and be ready for next Christmas. Some parts the older pupils and teachers would like to learn in English."

AMONG guests welcomed to our midsummer meetings at Room 48, were two granddaughters of "The Tennessean in Persia," Misses Agnes and Rose Wilson of Tabriz, students in Vassar College; a representative of the Board of the Southwest; Dr. Emma E. Fleming of Ichowfu, returning to China this autumn; Mrs. E. T. Allen and Mrs. Charles R. Murray, both on their way to Persia.

DURING one month spent among Christian Endeavor Societies of North Dakota, our Field Secretary, Mrs. J. P. Engstrom, found one of her most attentive audiences grouped about a band-stand in a grove, where Fourth of July decorations were still waving. Not only was the church fully represented, but passing pleasure seekers were drawn by the novel scene and the sound of voices to stop their horses and machines, and lend their ears to missionary doctrine.

LEAFLETS: *A Japanese Idea of Heaven*, 1 ct.; *A China Aster*, 5 cts.; *Some Mohammedan Women at Home*, 3 cts.; *Mrs. Reuben Lowrie*, 2 cts.

From New York

Board meetings discontinued until October. The Rooms will be open all summer except on Saturday afternoons. Send letters to Room 818, 156 Fifth Avenue.

WITH the first Wednesday in October, the work of the Women's Board for the coming winter will be inaugurated. Though active work has continued without interruption through the summer, the public meetings have ceased for four months, but October will see everything in full swing once more. Mrs. Schaufler, the chairman of Prayer-Meeting Committee, always provides a feast of good things. Come and add to the enthusiasm of the opening meeting by your presence, at 10:30 A.M. on Wednesday, October 4th, in the Assembly Room, eighth floor, 156 Fifth Avenue.

THE fall issue of the *Foreign Post*, our little bulletin for Bands, Intermediate and Junior C. E. Societies, will be ready for distribution the first of September, in time for use at presbyterial meetings. Besides giving the latest news of the five stations in which our

Bands and Junior C. E. Societies are especially interested, this number also brings news to the Intermediate C. E. Societies of their special work at Kodoli, West India.

OUR Young Women's Societies will hear with regret of the trying experience through which their missionary, Mrs. Bernheisel, has passed (see "Editorial Notes"). Will they not express their sympathy by writing to her?

OTSEGO Presbytery learns with deepest regret of the resignation of Miss M. Louise Law of Sidon, Syria, their missionary for many years.

A PACKAGE of leaflets for twenty-five cents has been prepared to supplement study of the new text-book, *The Light of the World. The Non-Christian Religions Inadequate*, and others selected from list on p. 213, form the collection.

LEAFLETS on Japan: *A Missionary Imagination, A Search After God*, 2 cts. each.

From St. Louis

Meetings first and third Tuesdays in each month at 10 A.M., Room 708, No. 816 Olive St., St. Louis, Mo. Missionary literature for sale at above number. Visitors always cordially welcome.

SINCE last November, when the inspiring Jubilee meetings were held in St. Louis, our Board has been active in Post-Jubilee work. This began in Kansas and the Board Speaker, Mrs. S. I. Lindsay, completed a month's tour, the last of June. There will be an aggressive campaign in the fall and each State in our territory will be visited. As far as possible, it will be carried on along the lines proposed by Central Committee.

A circular letter will be sent to each auxiliary setting forth the plans, which will extend to all societies for women, young people and children.

DEATH has again invaded our ranks of workers and taken from among us Mrs. L. W. Manning, Secretary for Missionary Speakers. We are truly grateful for such a life—such a friend and companion, whose character was made up of faithfulness, selflessness, loving sympathy, and a full consecration to God's service for others.

MRS. J. M. MILLER, Specific Object Secretary, writes of some of the uses to which the Jubilee fund will be applied, as follows:

"It is too early yet to speak with certainty as to the exact amount of the Jubilee fund to be expected in our territory. At the closing of our books in April, the sum received was considerably over \$1,000.00, while several of our States had made little or no attempt to organize a Jubilee campaign.

"It was decided by the Executive Committee of our Board to take as 'special objects' for our fund two buildings, a dormitory in Metet, W. Africa, and a hospital in Bohol, P. I., the two together aggregating a cost of \$5,500.00. Metet is a new Station in a very promising district, and the work was suffering for lack of proper buildings. The Station was formally opened seventeen months ago, and has a weekly congregation of 290 to 300, and a school of 100 pupils, some of them girls. Dr. S. F. Johnson carries the medical work, at the same time with educational and evangelistic.

"Bohol Hospital will be a real God-send to Dr. Graham as this, too, is a new Station with much to be done in the way of breaking ground and getting in touch with ignorant and prejudiced people, who are most easily approached through their physical infirmities. We hope for great results. Fuller particulars concerning these two buildings will be found in our regular Board publication."

As usual, the *Annual Report* of the Board was mailed to synodical and presbyterial officers, secretaries of local societies, chairmen of missionary committee of C. E. S., leaders of Bands, if their names appear in the *Report*; to all life members of the present, and to as many of past years as possible (correct address of some early life members is not known), and to all our missionaries. To the societies we sent the *Catechism* of the Board and a map showing the territory of our Board. Louisiana is considered our territory. We trust the societies will make good and profitable use of the *Report* and enclosures.

NEW LEAFLETS: *Mrs. Reuben Lourie*, by Maud Mackay, M.D.; *The Mission Station a Social Settlement*, Jubilee address, by Mary Riggs Noble, M.D.; *How Koharu Learned to Worship* (Japan), each 2 cts.

From San Francisco

920 Sacramento St. Meetings first Monday of each month, at 10.30 and 1.30 o'clock. Executive meeting third Monday. Prayer-meeting first and third Monday, from 12 till 12.30.

FEW changes have been made among the officers of Occidental Board. Mrs. J. G. Chown, 1715 Lyon Street, San Francisco, is the link between the Synodical Societies of Utah, Nevada, Arizona and California, and the Occidental Board. She stands as "*Board's Secretary of Synodical Societies.*"

MISS JENNIE PARTRIDGE, 183 Edgwood Ave., San Francisco, is the link between the Occidental Board and Synodical Societies, as "*Board's Secretary for Y. P. S. C. E. and Young Ladies' Societies.*" Miss Hetta L. Reynolds, Mill Valley, Cal., is Secretary for Station Letters and C. E. Literature. Mrs. E. F. Hall is Secretary for Student Volunteers. Her address is 15 Hillcrest Court, Berkeley, Cal.

THE Corresponding Secretaries for Synodical Societies are as follows: for California, Mrs. Carl Johnson, 1703 West 24th Street, Los Angeles; for Arizona, Miss Bertha C. M. C. Knipe, 1017 N. 26th Street, Phenix; for New Mexico, Mrs. W. B. Minton, Aztec; for Utah, Mrs. W. M. Ferry, 526 West Highland Avenue, Redlands, Cal.

WE were attracted in vacation time by the singing of little Chinese girls as they were marching on the street near their church, following an older girl as leader. "Onward Christian Soldiers" from their little voices gave no uncertain sound.

MISS HATCH of the Condit School in Oakland says her pupils show "great enthusiasm" when she says to them, "Now let us all get ready for Bible study." They are eager to commit verses to memory, forty-two of which they have learned. They also know just where to find the following passages and their

meaning: Psalms 23 (part of), 91st, 1st, 121st and the Ten Commandments. They can answer questions, viz.: What is the Bible? How many divisions in the Bible? What are they? What is the first book in the Bible? First in the New Testament? and the last book?

MANY copies of our *Annual Report* have been sent out to the synodical societies. Persons who have not received them, can be supplied by sending to 920 Sacramento Street, San Francisco; postage, three cents for one copy, eight cents for three copies.

MISS CARRIE L. MORTON reports a supply of the new Study Book, *The Light of the World*, by Robert E. Speer; it is a comparative study of Christianity and the non-Christian religions. Price, paper cover, 30 cts., postage, 7 cts.; cloth, 50 cts., postage, 9 cts. Send order to 920 Sacramento Street.

LEAFLETS ON JAPAN: *Questions and Answers*, 5 cts.; *Neesima* (Hero Series), *Home Life*, *How Another Stoessel Surrendered*, each 2 cts.; *Schools and Colleges*, 3 cts.; Sketch, *Mrs. Amy Saxton Fulton*, 1 ct.

From Portland, Oregon

Executive meeting at 10 A. M. on first Tuesday each month and popular meeting on third Tuesday at 2:30 P. M. in First Church. Literature obtained from Miss Abby S. Lamberson, 385 Tenth St., Portland.

OUR President, Mrs. Mossman, has planned a quarterly "Questionnaire" for presbyterial presidents, and the following is the first set of questions:

- 1—How long have you been a presbyterial president?
- 2—What other offices have you held in missionary societies?
- 3—What developments in your Presbytery since you were president have afforded you the greatest satisfaction and encouragement?
- 4—What constitutes the special problem of your Presbytery?
- 5—Have you written to presidents of auxiliaries this quarter?
- 6—Have you visited any societies besides your own, this quarter?
- 7—Have you held any district rallies, this quarter?
- 8—Do you hold frequent meetings with your executive committee?

WE are allowed to cull from very interesting replies, choosing those which answer No. 3: "A growing eagerness to do something for the work, a desire for Mission Study classes, interest in Extension work."—"The promptness of auxiliary officers in answering my letters of inquiry; faithfulness in attending executive meetings."—"Wonderful growth in interest and friendship developed, and ready willingness to undertake any work suggested by our officers."—"The monthly executive meeting and loyal support of all the officers."—"Especially gratifying has been the work of secretaries for Mission Study, Band, and Extension."—"The fine results from study of *Western Women in Eastern Lands*; one, for three years presbyterial president, replies that "Each year has shown some growth numerically, financially and spiritually."

SOME of the answers to No. 4, *special prob-*

lem question, show the need of Miss Hatch, our Field Secretary, in which office she will continue this year. She gives herself without reservation to visiting, stimulating, encouraging, organizing. They are hard trips she makes in storm, heat or cold; many times long stage rides are necessitated, often by night. Our constant prayers should attend her.

ONE says, "It is a problem to get Band workers and to arouse an interest in magazine subscriptions." Another, that their "greatest problem is to get churches to have all the organizations: Auxiliaries, C. E., Junior, Band, and Guilds, and get them to unite with the Presbyterian Society." Another, "Our problems are the awakening of larger societies to larger work and how best to help the small

societies." The larger number reply: "Large Presbyteries causing long distances, with poor transportation, make it difficult for presbyterial officers to meet or to visit the field; weak churches, many receiving help from the Home Board, have a constant struggle to keep up the local church."

YET all over these vast stretches of country are scattered intelligent, capable, Christian women who are doing noble work, and the Master is with them and difficult things are accomplished.

THIS matter of distance explains why many were obliged to answer "No" to questions 6, 7, 8; but nearly all replied "Yes" to No. 5. In Presbyteries where there is a large center, the officers hold monthly meetings.

NEW SOCIETIES

ILLINOIS, Hebron, 1st. INDIANA, Cambridge City, Henryville. IOWA, Summit. NORTH DAKOTA, Souris, C. E.

RECEIPTS FOR JULY, 1911

By totals from Presbyterian Societies.

Woman's Foreign Missionary Society of the Presbyterian Church

ATHENS,	\$7.00	LACKAWANNA,	\$1,399.31	PORTSMOUTH,	\$111.00	WASHINGTON CITY,	\$2,051.91
BALTIMORE,	855.35	LEHIGH,	194.46	ST. CLAIRSVILLE,	333.69	WEST JERSEY,	306.98
BELLEFONTAINE,	134.50	LIMA,	206.85	STEBUNVILLE,	196.50	WOOSTER,	208.85
BUTLER,	314.50	MCMINNVILLE,	7.85	UNION,	.55	Miscellaneous,	16,344.90
CARLSLE,	25.00	MAUMEE,	136.15	WASHINGTON (PA.),	10.00		
CLEVELAND,	1,246.03	NASHVILLE,	132.00	Total for July (including Jubilee Fund,	\$11,065.38)		\$26,541.75
COOKEVILLE,	5.00	NEW BRUNSWICK,	1,191.34	Total since March 15, 1911,			87,463.85
ELIZABETH,	447.50	NEWTON,	86.25	Special Gifts to Missionaries,			130.00
FLORIDA,	35.00	OBION-MEMPHIS,	29.00	(Miss) SARAH W. CATTELL, <i>Treas.</i> ,			
HOLSTON,	9.90	OXFORD,	42.85	501 Witherspoon Building, Philadelphia.			
HOPEWELL-MADISON,	8.15	PHILA. NORTH,	114.00				
HUNTSVILLE,	26.00	PITTSBURGH,	323.38				

Woman's Presbyterian Board of Missions of the Northwest

ADAMS,	\$26.73	GALENA,	\$20.00	MANKATO,	\$134.49	SAGINAW,	\$215.50
ALTON,	13.00	GEORGE,	10.00	MATTOON,	6.57	ST. CLOUD,	28.75
BLOOMINGTON,	20.75	GREAT FALLS,	28.50	MINNEAPOLIS,	194.00	ST. PAUL,	158.78
BOX BUTTE,	6.00	GUNNISON,	31.00	MOUSE RIVER,	5.50	WAUKON,	45.00
BUTTE,	83.00	HASTINGS,	47.20	OAKES,	36.00	WINONA,	73.75
CAIRO,	39.00	HELENA,	23.30	OTTAWA,	226.00	Miscellaneous,	8.00
CENTRAL DAKOTA,	5.00	IOWA CITY,	85.00	PEMBINA,	130.21	North Dakota Synod,	55.00
CHICAGO,	4,388.06	KALAMAZOO,	107.00	Total for month,			\$7,340.95
COUNCIL BLUFFS,	10.00	LA CROSSE,	18.00	Total from March 16,			47,008.98
DUBUQUE,	125.00	LAKE SUPERIOR,	50.00	Mrs. THOS. E. D. BRADLEY, <i>Treas.</i> ,			
FT. DODGE,	141.20	LOGANSPOUT,	543.01	Room 48, 509 South Wabash Ave., Chicago.			
FREEPORT,	125.15	MADISON,	77.50				

Women's Board of Foreign Missions of the Presbyterian Church

ALBANY,	\$173.00	GENEVA,	\$121.00	OTSEGO,	\$91.00	SYRACUSE,	\$129.00
BINGHAMTON,	121.04	JERSEY CITY,	136.50	PRINCETON,	56.00	WESTCHESTER,	268.15
BOSTON,	163.00	LONG ISLAND,	130.74	ROCHESTER,	71.00	Interest,	485.00
BROOKLYN,	585.50	LOGAN,	61.00	STEBUN,	110.00	Legacy,	500.00
BUFFALO,	504.00	LOUISVILLE,	173.00	Receipts from June 15 to July 15,			\$6,332.97
CAYUGA,	133.37	MORRIS AND ORANGE,	104.00	Total since March 15,			22,246.54
CHAMPLAIN,	34.58	NASSAU,	230.00	(Miss) HENRIETTA W. HUBBARD, <i>Treas.</i> ,			
CHEMPUNG,	159.37	NEWARK,	1.15	Room 818, 156 Fifth Ave., New York.			
EBENEZER,	197.00	NEW YORK,	1,420.34				
GENESEE,	67.73	NORTH RIVER,	106.50				

Woman's Presbyterian Board of Foreign Missions of the Southwest

ABILENE,	\$32.85	GALENA,	\$15.00	TOPEKA,	\$1.54	Miscellaneous,	\$7.00
ARDMORE,	26.50	HOUSTON,	31.10	TULSA,	15.00	Total for month,	\$498.37
AUSTIN,	49.70	IRON MT.,	1.60	Total to date,			7,550.66
CARTHAGE,	57.00	KIRKSVILLE,	58.33	Mrs. WM. BURG, <i>Treas.</i> ,			
CIMARRON,	23.85	LITTLE ROCK,	8.40	708 Odd Fellows Bldg., St. Louis, Mo.			
EMPORIA,	97.50	MUSKOGEE,	63.50				
FT. SMITH,	2.00	RIO GRANDE,	7.50				

Woman's Occidental Board of Foreign Missions

BENICIA,	\$83.25	SALT LAKE,	\$34.00	Miscellaneous,			\$175.00
LOS ANGELES,	3,000.85	SAN FRANCISCO,	311.35	Total for quarter,			\$5,831.54
OAKLAND,	490.00	SAN JOAQUIN,	238.20	China Famine Fund,			147.50
PHOENIX,	293.04	SAN JOSE,	135.40	Mrs. E. G. DENNISTON, <i>Treas.</i> ,			
RIVERSIDE,	355.50	SANTA BARBARA,	83.70	3154 Twenty-first St., San Francisco, Cal.			
SACRAMENTO,	126.25	So. UTAH,	5.00				

Woman's North Pacific Board of Missions for Quarter Ended June 15, 1911

BELLINGHAM,	\$48.00	OLYMPIA,	\$90.30	TWIN FALLS,	\$22.33	WENATCHEE,	\$27.05
BOISE,	57.00	PENDELTON,	20.50	WALLA WALLA,	115.05	WILLAMETTE,	97.25
CENT. WASHINGTON,	141.40	PORTLAND,	798.50	Total,			\$1,998.38
COLUMBIA RIVER,	20.00	SEATTLE,	185.25	Mrs. JOHN W. GOSS, <i>Treas.</i> ,			
GRAND RONDE,	71.50	SOUTHERN OREGON,	70.00	324 East 21st St., North, Portland, Oregon.			
KENDALL,	2.00	SPOKANE,	232.25				

